

Gentile feet, is an ever present and conclusive argument. Many other prophecies are receiving their marvelous fulfillment in our day, before our very eyes. "Ye do well to take heed."

There are certain prophecies to which the Holy Ghost calls our attention, warning us to give heed, under pain of condemnation if we do not. (Read Rev. 1:3, Luke 12:45, 34, 1 Thess. 5:2, 7.) The doctrine of the second personal pre-millennial coming of the Lord is one of the most *practical* doctrines in God's Word. It was used by Jesus and the apostles to incite believers to watchfulness, sobriety, fidelity, unworldliness, diligence, purity, godliness, etc., etc. In the dark hours that plunged the believers of his day into the furnace of affliction, Paul preached this same "blessed hope" for their encouragement. After declaring and describing the coming of the Lord, he said, "Wherefore comfort one another with *these words*." (1 Thess. 4:18.) It is my candid conviction, that the surest safeguard against the ever increasing worldliness in the church today, is the earnest and intelligent proclamation of this same "blessed hope." "When he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he pure."

This subject will be drawn to a close by calling the reader's attention to a most excellent article in the EVANGELIST which came to my desk while writing this,—EVANGELIST No. 19 Page 10, May 17. I cannot do better than to quote from it.

"Not as a fact only, does the Second Advent stand on these pages, but as the motive to repentance and a good and godly life. If an apostle in one place exhorts to obedience to watchfulness in another, patience, self-denial, liberality, charity, zeal, purity, unworldliness, sobriety, it is because the 'the coming of the Lord draweth nigh.' The event is inconceivably momentous, therefore the mind must never lose sight of it. The Christian minister must see that his people never do lose sight. * * St. Peter bids all Christians to be 'looking for and hasting unto the coming of the day of God,' 'hastening the coming' as it is more expressively in the margin of our Bibles. The Revised Version has it, 'earnestly desiring the coming.' * * Yet, alas! in the absence of definite teaching in things of religion in these last days, if you judge from the sermons printed, and from the reports of sermons, and from what you hear in the conversation of many Christian teachers, are you not driven to see that our Lord's second coming, as to be greatly desired, is about the last thing to be preached, spoken of, or thought of? How can these things be?"

The writer expects to follow this article by a series of articles upon prophecy, especially as it relates to the coming of the Lord. "The event is inconceivably momentous." The only excuse we have to offer for so doing is the absolute necessity of it, in preaching a whole

gospel. After months of searching and asking God about it, we believe it to be his will that these truths be more fully declared to his church. May the Spirit of Truth speak to and declare *thru* your humble servant. Pray that it be so. Amen.

GOD'S LOVE

FRANK HARTMAN

"He hath not dealt with us after our sins." Psa. 103:10.

Divine love is eternal. How kind has been God's dealing with man in every generation! Full oft have men trampled his love beneath their feet. They have scorned him and blasphemed his righteous name yet his mercy was not provoked.

How rigid are natural laws and natural procedures! To man's wish they do not bend nor twist. They are inflexible to every request and plea. Their law is iron, their regulations immovable, nature's ear is deaf to prayer. A child lies perishing upon the burning sands of the desert. The sun hears nothing of its piteous cry. She sends forth her burning rays continually the same. Suppose a man violates nature's unchanging law. He goes forth into the cold and damp and rain, with feet wet and habiliments saturated, nature punishes him with coughs and colds.

Neither is man's dealings with man so soft and mild as that of God. What law man breaks!—what penalty follows! Government is the safeguard of any nation or republic. To not enforce its laws would be a weakness dangerous indeed. Civilly speaking, to have laws that theft and crime shall suffer appending results would be to foster theft and crime were these laws not enforced. But how ungentle is the offender dealt with! How mercilessly men attempt his conviction!

History tells us that ancient demigods possessed unlimited power. Their decree was supreme, their word regal. What they said no man dared refute. Their subjects believed that what the king said must be done. Without a murmur or complaint they stood before the cruel tyrant to meet their death. Whether guilty of crime or not he had a right to kill a subject at his own behest.

In God's realm of government only the guilty suffer. In history we read full oft where the guilty have gone free and the innocent have suffered. But God makes every man the sufferer of his own sins. If you suffer O! man! it is because you have sinned. Under civil jurisdiction innocence may sometimes bear the retribution of guilt but under divine sovereignty never. Neither dare a judge nor jury withhold the law from guilt and crime. Murder in the first degree must suffer the penalty of murder in the first degree. In civil law men must be dealt with after the nature of their sins. Only sometimes are the hearts of men big enough with passion and pity that the offender is

pardoned before his sentence is served; and here for the first time bursts forth the beautiful meaning of my text: "He has not dealt with us after our sins."

God's love to man is like the ocean—boundless in width, unfathomable in depth. John the Revelator in his heavenly vision saw an angel take the measurement of the Eternal city. But the measurement of God's love no man nor angel can take. His love is more than sentiment, it is also more than promise. Friendship seeks to express itself with gifts and tokens. On those we love we bestow gifts and presents. The Magi pour their gold and myrrh at the feet of him they worship. In his novel Cooper makes Mable a motherless girl present to Pathfinder a silver brooch as a token of love and as a sign that, "she can never forget his services." But not in this spirit does God present gifts to man. Our service never caused him to hold his righteous judgments from us. Our service never prompted him to send us the Christ. In the redemption plan it was not our service but his love. Not our goodness but his mercy. Not our worth but his gift. It was his service to us not our service to him. It was love—patient, kind, eternal love.

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THE RELATION OF THE CHURCH AND HOME

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Christ gave himself for the church that he might sanctify and cleanse it with the wash of water by the word, that he might present it to himself a glorious church not having spot or blemish, or any such thing; but that it should be holy and without blemish. The church is Christ's possession. He bought and built it and inhabits it. It is the true vine, it is succor to all that is good. The home is the bank where the vitality and strength are drawn to sustain peace and happiness of all the members, where business worries are left in exchange for hope and buoyancy; there may be failure in business, there may be disappointments and how are they to diminish? By keeping thy heart with all diligence for out of it are the issues of life. A poet has said:

Home is not merely four square walls
Tho with pictures hung and gilded
Home is where affection calls
Filled with shrines the heart has builded.
Home go watch the faithful dove
Sailing in the heavens above us.
Home is where there is one we love
Home is where there is one to love us.

How many pleasing associations cluster around this word! How many sweet memories of bygone days it recalls to mind by which the heart has cheered and the spirit enlivened amid the dark hours of life's checkered scenes. Do we wander in foreign climes and mingle with men of divers tastes and languages from our own! How sweet then is the memory of home, how gratefully do the thoughts of it recur to us as they come from the distance, filling the heart with